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The frank and positive religious activities in our colleges and universities, the vigorous life of Young Men's Christian Associations, the attachment of students to work in settlements, and the student volunteer movement are all evidences of the strong religious idealism in institutions of learning. In particular, Bornhausen commends the interest in missions as an indication that American Christianity is seriously preparing itself for those broader world-wide problems which provincial traditionalism is impotent to meet. A pragmatic interpretation of religion enables the American student to make an easy transition to the new problems without a violent crisis. In the realm of social and industrial problems, the individualism of American life throws greater responsibility on the individual than is the case in Germany. Hence the keen agitation of social problems, and the eagerness of churches and religious organizations to engage in social welfare work.

This characterization of our religious situation by a sympathetic observer will be widely read and pondered. The succeeding contributions from his pen on the subject will be awaited with interest. A translation of this essay has been published in the *Harvard Theological Review* (October, 1913) and is thus available for those who do not read German.

SIMMS, P. MARION. *What Must the Church Do to Be Saved?* New York: Revell, 1913. 324 pages. \$1.50.

The author of this book is a Presbyterian minister in an Iowa town, on whose heart the weaknesses and shortcomings of our divided American Protestantism are laid as a great burden. With the intensity of strong conviction he reviews in successive chapters the familiar facts which make up what he calls "the discreditable situation within the church": the weakness of its "unchristian divisions" in the face of the problems confronting it at home and abroad; "the appalling situation in the country church"; "the absurdity of creed subscription"; "the abuse of ecclesiastical authority"; "the continued decline of candidates for the ministry"; and "the inadequacy of ministers' salaries." He insists that "the unity of Protestantism offers the only solution" for these problems; feels that church federation is at best only a helpful, and can never be a sufficient, remedy; and considers "the only possible basis for the unity of Protestantism" to be "a basis of loyalty to Jesus Christ and of mutual toleration among Christians in all nonessentials, a basis that allows the largest possible room for diversity." The thoughtful student of the problems involved in church unity will find little in the book that is new to him, and the hopeful Christian may be inclined to feel that the author has set forth simply the church's liabilities without adequate emphasis on its assets; but the average church-member, particularly if he be complacent or blindly optimistic, will find the book a sharp and disturbing statement of the more familiar problems and difficulties of the modern American church, and an earnest appeal for their solution by an organically united Protestantism.

MACFARLAND, CHARLES S. (editor). *Christian Unity at Work.* The Federal Council of the Churches of Christ in America in quadrennial session at Chicago. New York: Federal Council of the Church of Christ in America, 1912. 222 pages. \$1.00 net.

This volume of the reports and addresses presented to the last convention of the Federal Council of Churches, which met in Chicago in 1912, contains material both for satisfaction with the substantial progress toward Christian unity which has been made

in the last four years, and for inspiration for its future advance. Among the addresses, that of the incoming president of the Council, Professor Shailer Mathews, of Professor Rauschenbusch, and especially of Professor Edward A. Steiner on "The Church and the Future of Humanity," stand out notably in the reading as they did in the hearing. Most valuable and encouraging of all, however, are the reports on what has actually been accomplished thus far in promoting co-operation among the different Christian forces. The reports of the committees on home and foreign missions both show how rapidly the churches are learning to work together as they advance their lines at home and abroad, and how strong is the reflex influence of this missionary co-operation on the attitude of the churches themselves toward unity. Perhaps the most notable part of the entire volume is the report of the Commission on the Church and Social Service, not only in its substantial statement of actual progress, but in its brave direction of attention to the next steps in Christianizing the social order, and in its inspiring statement of our Christian purpose and duty to make "the kingdoms of this world—the kingdom of our Lord."

LE ROY, EDOUARD. *The New Philosophy of Henri Bergson*. Translated from the French by Vincent Benson. New York: Henry Holt & Co., 1913. x+235 pages. \$1.25.

The author of this interpretation of Bergson's philosophy has a reputation for original philosophical work of his own, but is a great admirer of Bergson. The nucleus of this discussion appeared in the *Revue des deux mondes* in February, 1913. M. Le Roy has chosen to set forth the new philosophy under two main heads, "Method" and "Teaching," following the main discussion by eight chapters on special points. It is questionable whether one who had not already read Bergson himself would follow intelligently the rather discursive treatment. The author is so thoroughly familiar himself with Bergson's works that he fails to realize the need of giving an objectively systematic and elementary account of the content of the philosophy which he is discussing. His comments on the matter really presuppose too much to make them valuable to the novice. On the other hand, since he professedly attempts merely an exposition and not a critique, his work is of comparatively slight value to those who are philosophically initiated. Apart from its pedagogical defect, the book is an interesting presentation of the main phases of Bergson's thought.

PERIODICAL LITERATURE

"The Visitation of the Province of Canterbury in 1559" (C. G. Bayne in *English Historical Review*, XXVIII [October, 1913], 636).

This article is a record of the proceedings of the commissioners who carried out the royal visitation in the province of Canterbury in 1559, which was the first step toward giving practical effect to the "Alteration of Religion" enacted by the Parliament of that year. It treats of the personnel of the commission, recording their progress through the southwestern, southeastern, midland, western, and eastern circuits of the province. It gives a detailed account of their dealings with the various cathedral chapters and church wardens of the province and is interesting in showing in many instances the actual transformation of churches from Romanism to the